

The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe. \$1.00. Publisher and Proprietor, Thomas Coffey, L.L. B. Editors—Rev. James T. Foley, B. A. Theo. Coffey, L.L. D.

Advertisement for teachers, situations wanted, etc. 50 cents each insertion. Remittance to accompany the order.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Letters of Recommendation. A new publication, The Constructive Quarterly, is devoted entirely to religion, but is a new departure from any religious periodical hitherto published.

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both for our own sakes and for the sake of the country to which we belong. . . . We may deride the irretrievably illogical intrusion of the Nonconformist conscience, with its passive resistance, into the education question, but our countrymen can ill afford to lose its stern influence on the side of Christianity in questions of public policy.

In casting out the demons that possess many of the tendencies of our times, surely those who are not against us are for us.

A new publication, The Constructive Quarterly, is devoted entirely to religion, but is a new departure from any religious periodical hitherto published.

Though it is probably the outcome of the movement for union, or at least of the desire which underlies that movement, "The Quarterly has no scheme for propagating a system for the unity of Christian churches. It will therefore have no editorial pronouncements. It offers itself rather as a Forum where the isolated churches of Christendom may reintroduce themselves to one another through the things they themselves positively hold to be vital to Christianity."

It is sought to present not phases of Christian thought as represented by certain individuals, but "preeminently the corporate convictions of the Communion to which men owe their allegiance." It is not proposed that differences shall be minimized but "that differences, like agreements, shall be fully set forth, explained and defended."

The scope of this new religious Quarterly is then to place side by side those specific beliefs which in the past were the efficient cause of division and disunion and in the present are the reason for existence of separate denominations, either because these denominations still regard such truths or beliefs as requiring special emphasis, or because of their historic place in the development of the denominations and their consequent importance as a factor in denominational esprit de corps.

In the sphere of politics there are parties which represent and advocate principles widely diverse, sometimes antagonistic, whose acceptance would profoundly affect the history of the nation. Partisan strife may at times be bitter; but let the common fatherland be threatened by danger from without, and party strife disappears; a united and determined people faces the common enemy.

The editor of the Quarterly in the introduction quotes Von Moltke's motto, "March apart, strike together," noting that the great Field Marshal used the initiative and individuality of men and armies in order to secure unity of impact, he asks:

"Must the forces of Christianity always strike separately against the enemies of humanity? Is it not possible to lay the foundations for a greater unity by combining against the foes that threaten the very citadels of home and society?"

Without surrendering a jot or tittle of what each holds dear or sacred, mutual understanding may beget mutual respect, toleration and sympathy; a condition that will permit co-operation in a measure impossible without sympathetic knowledge of each other's beliefs and principles.

Unflinchingly loyal to principle we shall march apart; recognizing the common "foes which threaten the very citadels of home and society," we shall strike together.

Such is the object and scope of the Constructive Quarterly; unlike the movement for organic union which necessarily leaves the Catholic Church out of consideration, Catholics are represented on the Board of Editors. The duty of this Board is to secure representative writers, and its duty ceases with the selection of writers and subjects, "the writers alone will be responsible for what appears over their names."

While other names are grouped under their respective countries, the outstanding fact of Catholic Unity is recognized by grouping together the Catholic editors from various nations. At present on the Board are:

Rev. John J. Wynne, S. J. Mgr. Shahan, D. D. Professor E. A. Pace, Ph. D., D. D. Andrew J. Shipman, L.L. D., and others in America.

Father Thurston. Father Sydney Smith. Wilfrid Ward and others in England.

M. Georges Goyan. Mgr. Batiifol. M. Leonce de Grandmaison. M. Thureau Daugin and others in France, Belgium and Italy.

It is stated, moreover, that other members of the Editorial Board will

be added from the Continent and the Orient.

On the writers two conditions are imposed: First, that the Faith and Work and Thought of each Communion shall be presented in its absolute integrity, including and not avoiding differences; and second, that no attack with polemical animus shall be made on others.

The Constructive Quarterly is edited by Silas McBeck and published by Geo. H. Doran, New York; Henry Frowde, Oxford University Press, London.

In this first number the Catholic articles are: Union Among Christians, by Wilfrid Ward, The Church of France To-day, by Georges Goyan, and Reforms of Pius X., by John J. Wynne, S. J.

If these give a new point of view to Catholics, other articles, a German view of the *Sola Fide* for instance, will be no less interesting to Catholics. If instead of denouncing Luther's presumption in amending St. Paul's text, by adding *alone* to "justified by faith," we seek to know its influence on Lutheran faith and practice to-day, we are not less Catholic but more practical.

"The immediate purpose of the Quarterly is to induce a better understanding and a truer sense of fellowship. Its final hope is the unity of the Family of God in the Body of Christ, where the liberty of the children of God will be attained."

In this purpose Catholics can cooperate; for the realization of this hope Catholics will work and pray.

THE MOVING PICTURE HABIT
Relaxation, amusement, recreation, are so much a necessity for health physical, mental and moral, that it is unnecessary to insist on the fact. "All work and no play makes Jack a dull boy" is the homely proverb that seals this truth with the wisdom of experience. We want it understood that we freely concede this point before proceeding to answer a query regarding the frequentation of moving picture shows by school children.

Moving pictures have come to stay; the films are censored; everybody goes to them. In spite of these and similar reasons why the cheap cinema should be accepted as a matter of course we have insuperable objections to the frequent or habitual attendance of children at such shows.

Medical Health Officer Hastings has just completed an inspection of them in Toronto, and finds the air generally foul; that the offensive odors of the vitiated air are often killed by perfumes; that no provision exists for supplying moisture to the air, and the actual humidity was "drawn from the pulmonary and cutaneous surfaces of the people frequenting them."

This is disgusting as well as dangerous, even if the successive crowds that fill these places were healthy. But all sorts of dirt and disease must be found in these promiscuous gatherings. When the Public Health department shall have done all that is possible, these shows will still be very objectionable on this score.

To young girls who are fortunate enough to belong to her Circle in the Saturday Globe a gentlewoman (it is a word that is going out of fashion, more's the pity) gives the benefit of her maturer literary taste, and sometimes her judgment on other matters.

This is how she speaks of moving picture shows:

"There seems to be a great deal more energy spent in trying to stamp out the liquor curse and very little towards organizing a campaign against the nickle shows, which are cropping up at every corner of our streets. It seems as if very little I mean, of course, the ordinary nickle shows which make little or no effort to provide an entertainment which will raise the ideals of those who attend them. Not very far from where we live is one of these shows. Often when it is necessary to pass it during the evening the vulgar laughter, filthy language of those going to or from this place of amusement and the pictures put out as a sample of the entertainment within improves the morals of any young person who frequents such places. Then to think of the company in which young girls of thirteen and fourteen are seen coming to and from the performance."

We have no hesitation in saying that we believe the nickle show is a greater curse than the bar-room; and that the moving picture habit for a child is worse than the liquor habit for an adult. And God knows we do not wish to make light of the evils of alcohol.

There is a marked similarity in the two habits. The child who frequents the moving picture show

soon develops a craving for this unwholesome form of excitement. Disregarding for the moment all other objectionable features, this one alone is utterly demoralizing. Suppose the films are free from all indecency, the places clean and well ventilated, instead of indiscriminate crowds a select audience, still the unwholesome excitement of the imagination, inducing an habitual desire for gratification, is quite as demoralizing as the analogous effects of the whiskey habit. Confining our consideration of these habits, in the one case to children and in the other to adults, we believe that the moving picture show is a greater danger than the bar-room.

In Berlin children under sixteen are forbidden to attend such places. The Germans are not fools.

We have spoken of the habit; occasional attendance in the company of their parents would not be open to the same criticism.

SISTERS OF THE PRECIOUS BLOOD
It has been announced in the press that we are to have a foundation of the Sisters of the Precious Blood in London.

This religious congregation was established by Bishop La Rocque in 1861 at St. Hyacinth, Quebec, where the foundress, Mother Catharine, died in 1905. The object of the institution is two-fold: the glorification of the Precious Blood and the salvation of souls. "To adore, to repair, to suffer" is the watchword given to the Sisters by the foundress. The constitutions of the institute were approved by Leo XIII., October 20th, 1896.

The order is contemplative; that is instead of devoting themselves to teaching, charity, hospital or other such work, the Sisters devote their lives exclusively to contemplation and prayer within the cloister. One characteristic devotion of these nuns is that they maintain perpetual adoration of the Blessed Sacrament. That is to say, that all the time, night and day, some of the Sisters are kneeling in Adoration before the Tabernacle. Matins and Lauds are recited at midnight.

Houses are independent of one another, government, recruiting and training of members. The novitiate lasts two years. The cloistered sisters make perpetual vows; but the out-sisters, whose duties lead them outside the cloister, make vows for one year only, renewing them yearly if they so desire.

The choir sisters dress in white with a red scapular and cincture, on which are painted in white the instruments of the Passion. The out-sisters dress all in black.

Since the object of the institute is contemplation, reparation and prayer, the sisters engage in no revenue-producing work incompatible with this object and the cloistered life. They, however, make everything necessary for the service of the Altar and other pious articles. On the proceeds of these and the portions candidates bring with them, supplemented by the pious offerings of the faithful, the institute subsists.

Their presence will be a constant object lesson of self abnegation and entire devotion to the spiritual life that cannot fail to bring down God's blessing on the diocese, and exercise a quickening influence on the souls of those who are absorbed by the cares and troubles and interests of this world.

A FRENCH ANTI-CLERICAL HYPOCRITE
One of the most rancorous anti-clerical members of the French Chamber of Deputies is Alfred Brard, in whose name stands a bill to suppress all liberty of teaching in communes of less than 3,000 inhabitants.

Our readers are aware that in France the State schools are as a general rule not only non-religious, but positively irreligious and atheistic. Catholics, in accordance with the law of 1886, have covered France with "Free schools," that is, schools supported and maintained without State aid. The attendance at these religious schools is increasing marvellously, leaving the anti-Christian State schools in many places almost abandoned.

The object of the Brard Bill is then obvious. Henri Bazire, in the *Libre Parole*, unmarks Brard in an article which caused quite a sensation in and out of the Chamber of Deputies. The gist of this article is contained in an extract from a Republican journal *La Charrue* (The Plough) which published before the election an account

of a joint meeting of Mr. Brard and his opponent Mr. Bossieu. La Charrue strongly supported Brard's candidature.

On the front page was a Breton steeple surmounted by a cross, lit up by the rays of the rising sun. It is the hour of the Angelus. Below is a Calvary. And under the Calvary a large portrait of Brard, underneath which his name, and a long list of the offices held by him. Among this lawyer's numerous titles is that of President of the Co-operative Agricultural Bank of Morbihan.

In the account of the meeting Brard was challenged to prove his Catholicity, of which he boasted in extravagant terms. To the amazement of the Curé, Brard handed him a document which he asked him to read.

"I have taken every precaution," said this ardent and prudent Catholic, "I am giving you a Certificate of Confession which I received in Paris on Good Friday. It is dated and signed by one of the priests, and bears the seal of one of the most important parishes in Paris. I challenge Mr. Bossieu to do as much."

"Born and reared in the Catholic religion, baptized and married in the Church, the old Breton faith is dear to my heart. I call to witness my parish clergy whose holy offices I have called upon in my circumstances. My good friends I believe in liberty of conscience and desire that everyone shall have the absolute right to practice his own religion, and I solemnly pledge my honor to defend in Parliament this cause so dear to you."

That is the way the rabid and rancorous Mr. Brard got elected. In these days of his pitiless exposure he can count on the sympathy of a certain type of Canadian Protestant—those who do not scruple to use bogus priests and bogus Masses in order to deceive and seduce simple Ruthenian Catholics.

A PROTESTANT ON PROTESTANT TEACHING
Pine Hill College at Halifax, N. S., is under the control of the Presbyterian body in the Maritime Provinces, and is the institution where young men intended for the Presbyterian ministry receive their training. On its staff are a number of able and well-known leaders of Presbyterian thought, who now and again lecture on questions of doctrine before the Y. M. C. A. and before other audiences.

That some of the historic beliefs not merely of that religious denomination, but of Christianity itself, are being undermined, is apparent from the reports of these addresses as well as from the energetic protests made by some of their members. Recently Dr. Murdoch Chisholm felt constrained to write to the public press to complain of the vagaries of the new theologians, and he has a notable letter in the Halifax daily papers of the 3rd instant, in which he mercilessly scores the new things in theology which have been expounded by the apparently bewildered advocates of the "advanced" ideas.

Dr. Chisholm is a leading physician in Halifax. He is a man of wide reading and scholarly tastes, and being a stalwart Protestant himself his views deserve passing notice.

In his letter of the 3rd instant he summarizes his objections to the line pursued by the new theologians.

Referring to the theological schools and to the lectures given before the Y. M. C. A., he says:

"Ist. Those who support these institutions and to which also they send their children, have a right to know if the historic faith of the Church is being attacked or undermined. Judging from the lectures in the Y. M. C. A., and much more that I could adduce, there can be no doubt of it."

The Dr. claims that the principles advocated by the college men make away with the foundations of Christian belief, and he challenges the honor of the men who profess to speak for the Church and run counter to everything which the Church has believed for generations. On that point he says:

"It is quite certain that if the Church as a whole had any say in the matter, no man, however able, would have been given a professorship in Pine Hill or Sackville who held that the higher critics, so called, are the best judges of the canon of Scripture, that the first chapters of Genesis are legends that the Prophets were before Moses, or that Daniel was not when he says he was, or who, in short, eliminate the supernatural, the miraculous, the prophetic, or what they are pleased to denominate the unthinkable from the Scriptures, in order to reduce them to the plane of human reason."

He claims that those gentlemen have become hypnotized by German

rationalists, "those dwellers in the tombs who have got out of all touch with the ever living Jehovah of Moses and the Prophets, those of depraved spiritual taste who feed on German carillon until they become a pest and a blight to their surroundings." He further claims that they take the spirit of God out of the sacred Scriptures.

"What," he says, "a deathly mixture of pious fraud and falsehood they make of Daniel, for instance, when they say with Turbayay, the pagan, that it was written after the events therein predicted! If unfortunately for themselves they imbibe views subversive of those to which they have subscribed, what line of conduct is honorably open to them? I know what the world demands. What about professors in Divinity Halls? Can they tear up with impunity, with no loss of respect, dignity and honour, that which the church in good faith entrusted to their safe keeping?"

They admit that what they preach is new. But the gospel is not new, and this new thing is not the gospel. It is not the faith once delivered to the saints. It is in Dr. Chisholm's opinion, "the deism of doubt, in cold, slimy evolutionary frog puddles within the Churches of our forefathers." The third point raised by Dr. Chisholm is as to the sincerity of those who profess allegiance to Christ and deny or mutilate His Word—allegiance and mutilation. The two are incongruous, impossible.

"If you deny the supernatural in Genesis you must logically deny it in the gospels. If you reject the friendly relations of Jehovah with Abraham in Genesis 18, as unthinkable, you must logically reject miracles. If you reject the lesser miracles of the old testament, you certainly must reject the greater of the new. The one is but as a drop in the bucket to the other. For the miracle of all miracles is the word made flesh—the incarnation, the resurrection and the ascension. Can those who reject the one, accept the other? A very pertinent question for the closing exercises, an awfully far reaching one for those entrusted with the cure of souls. But what is the answer? Logically and practically it is this. Those who reject Moses, reject Christ, and drift into unitarianism, agnosticism or infidelity."

The Dr. then proceeds to a discussion of the results of this new teaching, by which the supernatural is to be set aside. He apparently knows whereof he speaks.

"4th.—The results of eliminating the supernatural from the old testament, and bringing it all down to the plane of human reason, I know a little. There are many who know more—very much more. If they are faithful they will raise their voices. But I see a picture, I cannot hide it. It is a long tortuous channel strewn with wrecks. The wrecks of well brought up children, who entered college with faith in God, and His Word, and left it with that faith shattered. I see a gloomier picture still. It is that of a field, pleasant and green in the evening but forbidding and withered in the morning, a prey through the night to the cold blasts of the north wind. And this new thing is such a blast to our congregations."

And in a postscript to his letter he adds that the Rev. J. W. MacMillan, D. D., pastor of St. Mathew's Presbyterian Church, is out in support of the modern Dagon, and he asks the reverend doctor:

"Will he be so kind as to give us his reasons, intrinsically and extrinsically, for saying that the first chapter of Genesis is legendary? He may find it easier to assume than to prove."

The whole discussion is significant and instructive. It shows how the principle of private judgment has carried away so many of the leading Protestants from the fundamental doctrines of Christianity into doubt, disbelief and deism. The Bible, of which they so long claimed to be the special guardians, is no longer the rule of faith. To the Catholic Church alone it must look for its defence. When a stout Protestant like Dr. Murdoch Chisholm, born and brought up in the Presbyterian church, feels compelled to score the new theologians of his church, the minds of thoughtful men like him will surely be turned to the Church founded upon a rock, with which the Spirit of Truth ever abideth, and whose doctrines change not with every passing wave of unbelief.

The man who is "going to" do big things always has lots of time to tell about them, but the man who is doing them is too busy to talk. He will talk about them after they are done.

Moral courage is a hidden thing that grows in silence, and in silence, too, is broken. The soul may be withered, wounded, slain, and still keep an outward skin—strong enough to deceive at least the cruel and curious.

AN EPIC OF THE ENGLISH MARTYRS

Those, and they are many, who think the English people gave up the Faith without a struggle at the bidding of an avaricious king, would do well to read Monsignor Benson's latest novel, "Come Rack? Come Rope?" Since nothing succeeds like success all the world knows of the sublime victory of the Irish people over the forces of persecution, but because the English people as a whole went down to defeat, many are inclined to think they made no struggle at all. The praises of Ireland's Catholic martyrs have re-echoed from pole to pole, and while we rejoice that through God's grace it was given them thus to testify to the Faith of St. Patrick, yet we cannot, nor would we, forget that there are pages in the records of the English Martyrs that are at least as inspiringly glorious as anything in the annals of the Church of Armagh. And be it remembered too, that when a whole people stood together as witnesses to the Faith it was easier for the individual to hold fast to it than was the case in England, where the vast majority conformed to the new religion. Union is strength, even though it be but the unity of despair. But when every eye that beheld you might possibly be a spy, when you knew not where to turn or whom to trust, when brother betrayed brother and son father, then indeed it required more than ordinary grace to withstand the test. Moreover, England was overawed by the extraordinary influence wielded by Henry and Elizabeth. In these days of constitutional monarchies, when if the king reigns he does not rule, it is hard to understand how a sovereign could dominate the nation as Henry and Elizabeth did. In Ireland, on the other hand, even though they could exercise the compelling force of arms, yet the influence of their personality was absent. When we remember all this the wonder is, not that so many apostatized, but that there were any who didn't. And there were many who didn't, not only amongst the nobility, but in the humbler walks of life, a fact which excites wonder sometimes in the minds of those who think present-day Catholicity in England is of the imported variety. They are not as numerous as one would wish, but the rarer the gem the more valuable it is, and for the sake of those grand old English Catholics one would like to forget that their nation is apostate.

If there is a mission in your parish and you are unable to make it, take Monsignor Benson's book home with you and read it. If for any reason or other your faith is in need of a tonic read "Come Rack? Come Rope?" If you are inclined to grumble somewhat at the exactions of present day Catholicity read this page from the history of the days of persecution. If you make light of missing Mass take "Come Rack? Come Rope?" and see how your brothers in the Faith valued it in the days when the rack and the gallows stood beyond the shadow of the sanctuary.

Father Benson is a man of many parts. He is a distinguished preacher, an able controversialist, a prolific writer. He has done all these things well, and some of them very well. Amongst his books "The King's Achievement," "By What Authority," "The Light Invisible," and "The Sentimentalist" have touched the highest mark of genius. But "Come Rack? Come Rope?" is his greatest achievement. Father Finn, S. J., himself a distinguished novelist, has this to say of it: "It is an extraordinary book, thrilling, dramatic, tear-compelling. It is a sort of epic of the English martyrs. It is an extraordinary historical novel for the one reason that its characters are presented to us with life-like verisimilitude. They are not shadows of the past, they are not dead men and dead women galvanized into apparent life, but living, breathing, flesh and blood persons." Another able critic says of it: "Like the old Greeks, he goes back to elemental things; he sets forth creatures caught in the vortex of mighty changes . . . with such a masterful handling of delicate themes that he forces the tribute from us: 'Here indeed is a great novel.'" When we have said all this, and have added that it is not the least bit "preachy," it is hardly necessary to recommend you to get the book for yourself, as you read it the blood will course more quickly through your veins, and ere you lay it down you will drop on your knees and thank God that you, too, are a Catholic. COLUMBA.

LONDON, SATURDAY, APRIL 19, 1913